



Pedagogical Section
at the Goetheanum

Journal



Christmas 2018, No. 65

The Journal of the Pedagogical Section

Publisher: Pädagogische Sektion am Goetheanum
Postfach, CH-4143 Dornach 1
Tel.: 0041 61 706 43 15
Tel.: 0041 61 706 43 73
Fax: 0041 61 706 44 74
E-Mail: paed.sektion@goetheanum.ch
Homepage: www.paedagogik-goetheanum.ch

Editors: Florian Osswald, Dorothee Prange, Claus-Peter Röh

Correction: Angela Wesser

Cover picture: Photo of a received card from Finland as part of the Waldorf100 Postcard Exchange Project

How To Make a Donation to the Pedagogical Section suggested contribution: 30 Swiss Francs or 30 Euro:

International accounts: General Anthroposophical Society
4143 Dornach, Switzerland

EUR account in Switzerland IBAN CH37 8093 9000 0010 0605 3
Raiffeisenbank Dornach, CH-4143 Dornach
BIC RAIFCH22
Marked: 1060

USD account General Anthroposophical Society
CH-4143 Dornach, Switzerland
IBAN CH48 8093 9000 0010 0604 9
Raiffeisenbank Dornach, CH-4143 Dornach
BIC RAIFCH22
Marked: 1060

GBP account General Anthroposophical Society
CH-4143 Dornach, Switzerland
IBAN CH77 8093 9000 0010 0601 2
Raiffeisenbank Dornach, CH-4143 Dornach
BIC RAIFCH22
Marked: 1060

From Germany: Freunde der Erziehungskunst e.V.
Postbank Stuttgart
IBAN: DE91 6001 0070 0039 8007 04
SWIFT / BIC: PBNKDEFFXXX
Marked: Pedagogical Section, Journal

Index

3	Foreword	<i>Dorothee Prange</i>
5	Focus on the Middle School – Imaginative Capacity as a Response to the Challenges of the Present	<i>Claus-Peter Röh</i>
9	The Four Teacher Generations as Exemplified in Foreign Language Teaching	<i>Alain Denjean</i>
14	The Attitude and Task of the Teacher	<i>Arlene Cairns</i>
20	Farewell Speech to Graduates	<i>Beulah Tertius-Reeler</i>
24	Aspects of Teacher Education	<i>Florian Osswald</i>
28	Agenda	

Foreword

Dear Colleagues,

The Christmas edition of our journal is finding its way to you as we approach the end of the year. A year full of many different events and a great deal of preparation for 2019 is nearing its end. The project Waldorf 100 has marked much of the activity; the cover of this edition is adorned by one of the many carefully designed postcards, sent from every school to every school, with several even finding their way to us at the Goetheanum. These cards are now spread across a whole wall in our corridor. Many visitors from around the world can be seen admiring the different pictures, looking more closely at their country of origin and generally delighting in the collection.

Initial ideas for Waldorf 100 were shared in 2014 during a meeting of the International Forum (The Hague Circle) in Israel. Since then Waldorf 100 has been a recurring topic at the bi-annual meetings. Impulses from this circle resulted in many of the conferences planned for 2019:

World Early Childhood Conference in Dornach, April 15 – 19:
Inner Freedom – Social Responsibility:
Finding Ways into a Human Future
(fully booked)

2nd International Training Weeks Kassel, April 1 – 18:
High School in Waldorf Schools
www.lehrerseminar-forschung.de

(Class) Teachers' Conference in Bangkok, May 5 – 11:
Deepening Understanding of the Foundations of Waldorf Education – Developing

Pedagogical Answers to the New Challenges in Childhood – Now and in the Future
Contact: waldorf100.bangkok@gmail.com

Waldorf 100th Centenary Conference in Dornach, July 6 – 14:
"The First Teachers' Course"
www.goetheanum.org/tagungen/waldorf-100-jubilaekonferenz-erster-lehrerkurs/

International Research Days for Waldorf High School Teachers in Buenos Aires, July 15 – 19:
Searching for your Inner Self by Connecting with Others
Contact: waldorf100.buenosaires@gmail.com

The International Stuttgart Conference 2019 in Stuttgart, September 7 – 10:
It all Begins with Being Human
www.freie-hochschule-stuttgart.de

Final festival at the Tempodrom in Berlin, September 19
www.waldorf-100.org/festival-berlin/

In addition there will be numerous activities in many different countries!

These celebrations do not detract from the question of what type of tasks will be demanded of us in the future. We have picked out some of these tasks and included them in various articles in this journal:

- Middle School
- The next generation of teachers
- Is the teacher profile changing?
- Are our teacher training courses still in keeping with the time?

All the articles focus on one question: How do we train our teachers today? How do we enable future teachers to take up the task of teaching with joy and to practise and deepen education out of anthroposophy imaginatively for all ages from Kindergarten to High School, as contemporary human beings? There are clearly requirements here for changes in our teacher training courses.

At the last meeting by the International Forum in Dornach we continued our discussions about the future with regards to digi-

talisation which had started in Prague around Ascension. We designed a Charter for teaching appropriate use of digital media as well as a complementary paper for inspiring pedagogical discussions in all different cultures and at all educational levels.

We hope you will be able to find some inspiration for your educational work!

With warmest wishes,

The Pedagogical Section

Focus on the Middle School – Part 2

Imaginative Capacity as a Response to the Challenges of the Present

Claus-Peter Röh

Translated by Christian von Arnim

With the release of the astral body, the whole structure of the human constitutional elements in the middle school years from classes 6 to 8 is transformed. A new, individually coloured, powerful field of tension arises between two poles of soul experience:

- On the one hand, the young person in a certain sense increasingly experiences themselves at this age as having been "thrown out" into the external environment and world affairs. All external things, from social human interaction to the digitalised media world, make a deep and existential impression on them. In tandem with that, the desire grows to grasp phenomena with the thinking.
- At the same time a new register of emotions develops in this process of transformation which gradually becomes more conscious and now leads to profound questions about our own existence with equal existential force. The search for the qualities of experience of connectedness and meaningfulness has its origins in the innermost individual being of the young person.

The challenge to bring both poles into a reciprocal relationship, to make them interact, becomes an educational balancing act which shapes the process of spiritual, soul and physical rediscovery in the middle school.

Let us look, for example, at the desire of pupils to question and penetrate topics and connections to a greater extent with the thinking: If the lesson responds to this desire

too strongly with a systematised or even standardised methodological sequence of steps towards a one-sided capacity to reproduce knowledge, then the impulses acting from outside will become too determinative, too dominant. The consequence is a hardening as far down as the constitutional structure of the young person.

But the other pole of wholly inner feeling can become one-sided if, for example, the lesson keeps stringing together ever new experiences in portrayals and activities without allowing for a sufficient antipathetic distance to question and reflect on the experience. Here, too, there can be profound consequences which reveal themselves in habitual withdrawal, a dreamy lack of orientation or a certain reluctance to come into contact with the external world.

These few indications alone raise the question as to the methodological steps which could lead to a reciprocal transformation, to the interaction between inwardly and outwardly experienced impulses in lessons. Here Rudolf Steiner brings a human capacity into play which contains a potentially great educational transformative capacity: the imagination.

The Imagination in the Anthroposophical Understanding of the Human Being

In the first course for teachers in 1919, the presentation of the threefold nature of the human organism in *Study of Man* builds up to the fourteenth lecture. There lies the concluding focus of the reflections that everything is interpenetrated by everything else;

every single physical organisation bears qualities and tendencies of the others within itself. Thus, the head is not just the head but in its middle region of the nose is connected with the cardio-pulmonary sphere of the human middle. Towards the bottom, the head, in contrast, displays qualities of the limbs in the human being in the mobility of the lower jaw. The question as to the way in which the organisation of the torso as the middle of the human being is also penetrated by the other spheres leads upwards to the larynx. The head quality of the torso arises where we, as human beings, form the sound shapes of language starting in the larynx.

In the lower region of the torso we have a different picture in the penetration of the metabolic and limb quality. To the extent that the young person from the age of twelve connects more strongly with the supporting skeletal system of the body, they are penetrated to a greater extent by the limb forces. Steiner uses the expression of "pressing into" from outside for such penetration: "Just as one finds in the first years of school life that what penetrated the teeth before the age of seven is now pressing into the soul, so in the later years of schooling one finds pressing into the child's soul all that arises from the limb nature and comes to its rightful expression after puberty. ..."¹

The metamorphosis at the eruption of the permanent teeth relates to the organ-forming etheric growth forces which are transformed into forces of learning and memory. The metamorphosis in the middle school years relates to the astral body in a doubly mysterious way. Mostly highlighted is the connection in the soul of the growing young person with the laws of the skeletal system,

leading to the capacity for causal thinking and maturation of the power of judgement.

Another side of this metamorphosis relates not to the skeletal system but the warmth-infused blood and muscular system of the limbs. In the school years before the birth of the astral body, the latter has inscribed itself, we might say, as a feeling quality into the rhythmical and musical aspect and into all movement (cf. Part 1, *Journal* 63). This warmth and impulse aspect of the limbs is transformed in the years of puberty into the inner soul capacity of the imagination. In summary, in turning to the limb system, two polar abilities develop which take hold of the totality of the young person only as they combine or interpenetrate:

the development of causal thinking and power of judgement in combination with the laws of the skeletal system;

the development of the imagination in combination with the rhythm and warmth forces of the blood and muscular system of the limbs.

If we look at the middle school years as a time when the course is set for the future biography, it becomes clear why Steiner places such express emphasis on the educational importance of the imagination at the end of the course for teachers: "It is to this power of imagination that we must especially appeal in the latter part of the period between the change of teeth and puberty. We are much more justified in encouraging the child of seven to develop its own intellectuality by way of reading and writing than we are justified in neglecting to bring imagination continually into the growing power of judgment of the child of twelve. It is from the age of twelve onwards that the power of judgment gradually develops."²

1 Rudolf Steiner, *Study of Man*, Lecture 14, CW 293, Rudolf Steiner Press, 1995.

2 Ibid

Wholly in accordance with the structure of the first course for teachers, the foundations in the anthroposophical understanding of the human being are subsequently developed into methodological steps. The examples of optical laws in the “darkroom” of the eye and the transformation of coloured areas in the theorem of Pythagoras illustrate the educational potential of the imagination: Where it comes alive through inner activity, both in the teacher and pupil, a profound connection with learning and content arises in the pupils. The enhancement of empathetic, creatively involved understanding and a deeper interest form the basis for a feeling of responsibility towards the world.

In view of contemporary events, shaped by the ad hoc availability, repeatability and usability of unlimited databases, for example in the use of digital media, such a feeling of responsibility is of the greatest educational value. Thus, Eduard Kaeser describes the phenomenon of “post-truth judgements” in the *Neue Züricher Zeitung* under the heading “Googling instead of Knowing”: “In the digital world a permanent drizzle of information erodes crucial standards such as objectivity and truth.”³

Let us summarise here the qualities of experience and learning enabled by the imagination, not in place of but through infusing the intellectual learning of content:

- The imagination starts by transforming the attitude so that interest and active inner creative involvement develop.
- It thereby enables enhanced perceptual capacity.
- Where it is at work, it produces new ways of looking at things, new perspectives.

- In the greater inner involvement of the young person, it forms the basis for a deeper inner connection with and responsibility towards the world.
- Where inner impulse and outer event harmonise in the subject matter, the young person can experience the quality of meaningfulness.

From “Modelling” to “Actual” Imagination

If, in conclusion, we look at the metamorphoses of the imagination in the middle school, various key moments can be seen in the grades:

In class 6, the pupils approach the intellectual grasp of causalities, for example in the subjects of mineralogy, physics and Roman history. The imagination greatly influences the mental impressions which then lead to the description of observations and the raising of questions. There is a crucial educational difference whether a historical sequence of events is narrated and then reproduced or whether situations and personalities come alive in inner pictures of the imagination. Steiner selects the depiction of Caesar as an example of such a capacity of imaginative “modelling” in class 6: “If, for example, we told a child not just what Caesar did but if at the same time we taught the child an imaginative concept of Caesar, in a sense painted a historical situation for them so that the child is compelled to have what I might describe as a kind of silhouette, a kind of nebulous image of Caesar in the imagination, seeing him walking, following him as he walks; ... so that in a sense they not only draw a copy of him but model him in the imagination, ...”⁴

In class 7, the pupils can take a big step beyond such “modelling” in the imagination.

³ Eduard Kaeser, “Googeln statt Wissen”, *Neue Züricher Zeitung*, 22 August 2016.

⁴ Rudolf Steiner, *Education for Adolescents*, CW 302, SteinerBooks, 1996.

Where encounters and life situations are described, the imagination can now apprehend the human motivations and soul drama. The subtle weighing up of decisions is accompanied by an inner sense of truth. The following words by a class 7 pupil about the life of Leonardo has echoes of such a "humanly empathetic" imagination: "But one morning she discovered his secretly painted pictures under the mattress and showed them to his father Ser Piero. The latter wanted to burn them immediately but he first took a look at them. He saw that they included some very good pictures. And since he was not a master of such things, he went to Master Verrocio. ... Ser Piero thought that if the pictures were no good then Leonardo should become a notary exactly like himself. But if they were good, then he could become a painter if he wanted."

A further mysterious quality of the imagination can be developed by class 8 pupils. Beyond "human empathy" they display the capacity to relate to the lesson or life situation that surrounds them out of an inner, free imagination. Such moments of freely adopting a new position make a deep impression on all involved since at that moment they produce something new out of the inner human being and in this sense it cannot be planned. This can happen in geography lessons when looking at the situation of starving peoples, or in a critical moment of community building. After an incident during a rehearsal for the class play, one pupil (not involved in the incident) cannot help but exclaim: "We can't start rehearsals tomorrow like this. I will come this afternoon and tidy the stage. Will anyone help me?"

A characteristic element of such free expression, next to its immediacy and unpredictability, is the will at that moment to stand up for an inner ideal. The ability to take on responsibility freely in that way is described by Steiner as the birth of the "actual" imagination which only becomes possible as the astral body is released: "This rhythmical element now becomes transmuted into the adolescent's receptiveness for all that belongs to the realm of creative ideas, for all that belongs to fantasy. Fundamentally speaking, genuine powers of fantasy find their birth only during puberty, for they can come into their own only after the astral body has been born ..."⁵

Where teaching is successful in stimulating these forces of the imagination and perceiving them in their individual manifestation, an important foundation is laid for the subsequent challenges of upper school: in coming to terms with the outer phenomena of the world, much depends on those inner moments of freedom, whether and how the inner initiative of will can combine with clear thinking. An enabling foundation for these moments of freedom is provided by the stages from the pictorial imagination in kindergarten and the lower school

- via the modelling in the imagination in class 6;
- and the humanly empathetic imagination in class 7;
- to the imagination in free responsibility in class 8.

The third part of this account will concern itself with the perspective of the teacher and faculty: How can steps for greater individualisation be realised in the middle school?

5 Rudolf Steiner, *Soul Economy. Body, Soul and Spirit in Waldorf Education*, Lecture 13, CW 303, Steiner-Books, 2003.

The Four Teacher Generations as Exemplified in Foreign Language Teaching

Alain Denjean

Translated by Christian von Arnim

In the Christmas 2017 edition of the *Journal* for teachers, I referred to the three generations of teachers in the last hundred years of Waldorf education. In the age of individualism there is a tendency to forget the importance of working together in a group. The occupation of Waldorf teacher leads to a very special form of community. Its work rests on the connection with the work of the trinity of the third hierarchy: the power of the angels enhances and refines our individual action, the power of the archangels makes the joint activity of a college of teachers more productive, and the power of the archai puts its imprint on the work of a whole period of time.

Seen individually, a teacher does not belong to any generation; they belong to themselves and their work is based on their personal interpretation of Waldorf education and its basis in anthroposophy. But as a colleague in a specific school, they are part of the spiritual profile of that school. Every school develops its own style; one might put an emphasis on crafts, another is more concerned with the musical arts, another one again has developed its provision for special education. The work of each individual teacher is thus given its own colouring.

A similar thing applies with regard to the generations. Teaching was different in a Waldorf school before the Second World War compared to the 1980s. When PCs and smartphones appeared on the scene, it was different again. Now, after one hundred

years of Waldorf education, a new generation of teachers, which is at the beginning of its activity and has to work together with the teachers of an older generation, is coming to the fore, whereby each one individually subscribes to the generation to which they feel they to belong.

Questions and conflicts arise in the encounter between these two groups. Older colleagues keep saying the young teachers often don't know what they want, their goals are vague. They don't work enough with the lectures and writings of Rudolf Steiner. They often mix in, without thinking, elements of the transhumanist image of the human being, making "our" system of education wither. Their younger colleagues, in contrast, feel badly looked after and abandoned. They find the work in the teachers' meetings boring and lacking in spirituality. They feel – frequently in Germany – curbed in their power of initiative.

At a conference in Kassel, Germany at the end of April, the foreign language teachers who were present faced up to this problem. We fundamentally saw four possibilities for the future of Waldorf education:

1) tear it down and start again; 2) rebuild or renovate; 3) refurbish or find a new style; 4) continue as before. We soon discovered that these four possibilities are all justified in parts if we discover where any given one can help our teaching to progress.

If we look at the field of language from a holistic perspective, we encounter three areas which are important for holistic language teaching appropriate to our time.

- On the one hand, speaking a foreign language means entering into a relationship with a people and its cultural values. People in Spain live differently from people in Russia and the national temperament is reflected in the language. In this area the following questions arose: How can language teaching contribute to promoting peace and reciprocal respect between the peoples on earth and their languages? Particularly as Rudolf Steiner seriously warned against the right to the self-determination of peoples – something that today is no longer called into question – when, at the time, Woodrow Wilson raised it in his fourteen points. But Steiner suggested a different way of establishing world peace.¹ As early as 1916, he spoke with Herbert Hahn about future foreign language teaching from this perspective. To what extent has the language teaching of the last hundred years pursued this approach?

- A second point concerns health. In recent decades there has been such an accumulation of language deficiencies in children between the ages of 2 and 10 that the health insurance companies in Germany have long been sounding the alarm and are offering programmes to combat these deficiencies which are categorized as causes of subsequent illness.² At this physical bodily level, the question arose as to the contribution which language

teaching can make to the healthy development of the speaking human being in childhood.

- The third point is connected with the soul level, with the level of communication. In the media age communication has become something quite different from what it was a hundred years ago when the church bells still announced the midday break for the rural population. Is communication becoming more superficial because of modern technical tools or not? Who communicates with whom in modern electronic communication and how much electronics is needed in holistic language teaching; how much can it cope with?

Towards the end of the nineteenth century, there was a great turnaround in language teaching.³ Is the subject facing another change of direction arising out of the needs of the time? Does dealing with language today require a different emphasis, indeed considerable innovation, arising from the spiritual, physical and soul levels? What do young teachers say about this?

What kind of language teaching do children and young people need at the present time? The present is not a free-floating point in constant transformation which appears in our consciousness. It is more than that. The present can be understood as the flowing together of a stream of time from the past with a stream of time from the future. "Let the future rest on what has passed; let what has passed obtain a sense of what is to come for

1 An understanding of one's own ethnicity; see Rudolf Steiner, CW 121, *The Mission of Individual Folk Souls*.

2 There is a good up-to-date overview in: *Sprache, das Lebenselixier des Kindes*, Rainer Patzlaff, Stuttgart, 2017, Chapter 19.

3 Wilhelm Viëtor, *Der Sprachunterricht muss umkehren!*, Heilbronn, 1886.

powerful existence in the present" reads the Capricorn verse of the Twelve Cosmic Moods.⁴

Let the Future Rest on What has Passed

What already exists for spiritual foreign language teaching? There are primarily two lec-

tures in *Discussions with Teachers*.⁵ In these lectures from the year 1919, we can find eleven topics for organising foreign language teaching in a way that meets the demands of the time:

Working economically	Cultivating pronunciation
Expressing our own thoughts in the foreign language	It would be nice to have the thought of one pupil formulated by another in a different language
Conversely: Discuss a topic in the pupil's own language and then the child should retell what was discussed in the foreign language.	The pupils should have conversations with one another with the teacher only offering guidance.
Telling a story	A great deal of reading
	Homework
Grammar	Cultivating the reflex-like movement in language

For decades, these indications did not mean a great deal to quite a number of new teachers and many students. They appeared harmless to them. There is often a failure to understand the educational value of first telling a story, something that is urgently recommended, particularly in foreign language teaching. Some students ask themselves, for example, why they should tell a story and then follow up by reading the text. The pupils would know the story once it had been told, so why was it necessary to read it afterwards? Telling the story first was thus counterproductive. This attitude comes from a reductionist view of language which is common in modern education.

Language as the medium in which to express thoughts is only the last phase of linguistic expression. Before that, language, in accordance with the developmental stage of the child, is pictorial and touches the soul more. Being touched emotionally in this way through language is required more than ever by every child in the second seven-year period, particularly in the media age. It is only when an experienced teacher tells the future teacher what can be achieved with a differentiated understanding of language that the latter can become enthusiastic about it. Or we have to acquire the background knowledge to understand the dimension of such methodological stratagems.⁶

⁴ Rudolf Steiner, CW 40a.

⁵ Rudolf Steiner, CW 295: Lectures 9 and 10.

⁶ E.g. Rudolf Steiner, CW 162, 18 July 1915; CW 224, 28 April 1923.

Only then do we notice how relevant such indications from Steiner are. Only then can the future aspects which each new teacher brings with them rest on past events. This gives expression to an expectation: young teachers are interested in what already exists, be it through being told about it, be it through their own reading. Throwing everything overboard without any knowledge of what already exists and organising lessons on the basis of our own feelings would be arbitrary. In the verse about the Twelve Cosmic Moods quoted above it says: "In inward life's resistance, let cosmic beings' vigilance be strengthened". Harmony must arise between what the new teachers bring with them out of their personal destiny and what the world (for the teacher and the pupils are part of the world) requires at any given moment.

Let What has Passed Obtain a Sense of What is to Come for a Powerful Existence in the Present

The "old" teachers also have tasks to manage: If they think they can pass on their successes in teaching to the "young ones" by calling on the latter to organise their teaching in the same way as themselves, then they are in for a shock. We have to obtain a sense of what the young teachers want and help them to turn these more or less clear felt goals into powerful action in the present. This is a path and it means that the young teacher searches, tests, fails, and finds success ... with the support of the experienced teacher who undoubtedly once went through the same process!

We know from anthroposophy that thinking is old intent and intent is young thinking.⁷ Thus a young teacher will, to begin with, do things in lessons they have thought about insufficiently or with too much precision. Such practical intent ignites corrective un-

derstanding. Intent ages into understanding. It is – at a higher level – the same as with small children: they do something and look at their mother hoping for approval or disapproval from the figure of authority. In looking back at the lesson together with their mentor, the young teacher should be able to smile cheerfully about this or that clumsiness because they have identified what they will do differently the next time. Conversely, the young teacher might hesitate in looking back at the way they did something in their teaching to know whether it was good or bad; and it is the role of the mentor to encourage them to continue because the mentor has discovered the beginnings of an individual style in the work of the new teacher which must be supported at all cost, even if success is not yet in sight.

With regard to artists – and teachers are supposed to be artists in education – we refer to the early work, main work and late work. It is the task of the mentor to discover the young Van Goghs, grant them their early work and help them to achieve their main work. When mentors have mastered the last line of the quoted verse of the Twelve Cosmic Moods – "Let the past bear what is to come" – then the new teacher can develop their work in the present.

Powerful Existence in the Present

If we Waldorf teachers, young and old, wrestle with the past and the future, then we can freely deal with the demands of the time as set out at the beginning in the spiritual, soul and physical regard and create the kind of lessons that are needed by the world, the pupils. The fact that this cannot be done from one day to the next is obvious. The meetings, conferences and advanced training events organised in our school movement, in

⁷ Rudolf Steiner, CW 158, 22 November 1914.

which such dialogue can be cultivated, can become a blessing which includes the influence of the higher beings and ensures the renewal and continuation of our system of education.

Then the common thread of anthroposophy can continue to be spun from one generation to the next and knitted into a variety of coats for lessons enabling good and contemporary foreign language teaching.

The Attitude and Task of the Teacher

Arlene Cairns

Throughout his foundational lectures, Rudolf Steiner presented a number of ideas to the first group of teachers of the Waldorf School in Stuttgart. More explicit ideas were about developing a deeper, anthroposophical understanding of the human being and human development, working with sympathy and antipathy, developing the will and awakening intellect, as well as working with the temperaments and giving indications for how and when to bring aspects of the curriculum. However, towards the end of Lecture 14 of *The Foundations of Human Experience*, Steiner begins to "shed some light on how the teachers themselves must be" (*The Foundations of Human Experience*, Lecture 14) and he ends this lecture by presenting what teachers should take up as their motto.

This motto, consists of three lines:

Enliven imagination,
Stand for truth,
Feel responsibility
(*The Foundations of Human Experience*,
Lecture 14).

Anyone who has endeavoured to read and understand Rudolf Steiner's writings will know that he does not make arbitrary comments, yet, here he seems to end an entire series of lectures about developing an anthroposophical understanding of the child, child development and education with only a few words of advice to the teachers. Words which are then summarised into three lines.

In the College of Teachers meetings in Steiner/ Waldorf schools, these three lines

are extended into the following verse, often spoken by teachers:

Imbue thyself with the power of imagination,
Have courage for the truth,
Sharpen thy feeling for responsibility of soul. (*Towards the Deepening of Waldorf Education*, 2006, p. 57, Niederhauser, von Kuegelgen, Leber and Tautz, Comp).

The question arises as to whether or not these words actually hold significance and meaning for our teaching and, if so, how? Or, are these words an arbitrary mantra which teachers speak in unison at the beginning or end of each meeting with the rest of the College of Teachers? Do teachers, especially those who are new to the school, truly understand the meaning behind these words, or do they simply copy what the more experienced teachers at the school do because it is expected of them?

On closer reading of the foundational texts, we can discover just how significant these words were, and are, for teachers in describing how their attitude and thinking about their task, their students and the school influences the actual task of education. Throughout his lectures, Steiner makes seemingly subtle mention of a very important aspect which underlies the understanding of all the ideas and viewpoints he presented. These subtle comments are what has been summarised into the 'motto' which Steiner presents at the end of his lectures – comments which relate to the attitude and tasks of the teacher.

"A need for imagination, a sense of truth, and a feeling for responsibility – these are

the three forces that constitute the nerves of pedagogy" (*The Foundations of Human Experience*, Lecture 14).

What does this motto tell us of our attitude and tasks as teachers in a Steiner/ Waldorf school?

Imbue Thyself with the Power of Imagination

Imagination: (n) ability to make mental images of things that may not exist in real life; creative mental ability (Collins Australian Dictionary, 2006).

Steiner tells us that "teachers truly have a categorical imperative! *Keep your imagination alive*" (*The Foundations of Human Experience*, Lecture 14).

On reading *Practical Advice to Teachers* (Steiner, 2000) and *Discussions with Teachers* (Steiner, 1997), we find indications of how this imperative can be achieved.

Steiner tells us that, as teachers, we "must develop in ourselves capacities that allow us to become as absorbed by the subject we teach as the child is by the lesson and, that we must have the ability to transform ourselves in such a way that we ourselves become a child with the children, but not in a childish way, so that the children literally wake up through our lesson" (*Practical Advice to Teachers*, Lecture 8). This can be done if we "try to live directly into our subject so that the children always get the feeling that we are describing something in which we are actually involved. The more life there is in our descriptions, the better the children will work with us" (*Discussions with Teachers*, Discussion 12).

Steiner continues by saying that "the proper mood of life for teachers is always to be able

to return to childhood with everything they experience and with everything they learn ... In doing so, teachers will experience as much delight and intense joy as the children do when they perceive something new. But, Steiner also warns that it is the teacher's soul and spirit that should return to childhood, not the physical manifestation" (*Practical Advice to Teachers*, Lecture 8).

Once we, as teachers, have managed to develop our capacities for working imaginatively, then, says Steiner, "we must teach everything that the children have to learn by stimulating their imagination" (*The Foundations of Human Experience*, Lecture 14) so that "what goes from us to the children in an exciting way gives rise to imagination. Teachers must fill their subject material with imagination" (*The Foundations of Human Experience*, Lecture 14). And again Steiner warns us that "we must take care in education not to drag everything learned by the children into sentimentality, but rather lead what we teach them more towards the workings of practical life, especially in their thirteenth through fifteenth years" (*Practical Advice to Teachers*, Lecture 12).

There are benefits to embracing imagination in our teaching. Steiner tells us that "as we unite with what we teach children, the way we work affects their whole being. We communicate from soul to soul" (*Practical Advice to Teachers*, Lecture 1). ... "Teaching and education depend on what passes from the soul of the teacher to the soul of the child. Education occurs because of what we are, or rather, what we make of ourselves when we are with the children" (*Discussions with Teachers*, Discussion 1). Steiner tells us that "if we remember and never lose sight of this, then we will make progress in our teaching". (*Discussions with Teachers*, Discussion 1 and *Practical Advice to Teachers*, Lecture 1). He

also says that "education through the use of living pictures sows the seeds for development towards the future" (*The Foundations of Human Experience*, Lecture 2).

This means that "we must be conscious that teaching, particularly in a Steiner/ Waldorf school, fulfills something special" (*The Foundations of Human Experience*, Lecture 1). "Education fulfils a great cultural and social deed" (Opening Address, *The Foundations of Human Experience* and *Practical Advice to Teachers*, Lecture 1). "If we can learn to transform what we gain through anthroposophy (the spiritual understanding of the human being and its development) into truly practical instruction then we can accomplish a great cultural deed in education" (Opening Address, *The Foundations of Human Experience*). "Teaching then becomes a social matter, where teachers, by teaching what is appropriate at each age, can enable individuals to assume their positions in life in the right way" (*Practical Advice to Teachers*, Lecture 1). "We must educate children so that they are able to notice the world around them and their fellow human beings. This is the foundation for social life" (*Practical Advice to Teachers*, Lecture 4).

Steiner tells us how we are able to achieve all of this in the second line of the teachers' motto.

Have courage for the truth

Truth: (n) state of being true; true: (adj) in accordance with facts (Collins Australian Dictionary, 2006).

What are the facts to which Steiner refers in his foundational lectures?

The most fundamental fact would have to be the anthroposophical view and understanding of the human being and its development.

Steiner states very early on in *The Foundations of Human Experience* that "as teachers we must bring anthroposophy into our teaching practice and then we can develop a sense for method out of this understanding of the human being" (Opening Address, *The Foundations of Human Experience*). "A renewal of education can only arise out of an inner understanding of the human being" (*Practical Advice to Teachers*, Lecture 6).

Why should the teacher be aware of this anthroposophical view of the child and the child's development as a human being?

Steiner tells us that "teachers must be able to regard life more profoundly; otherwise they will never succeed in handling the growing human being in an appropriate and fruitful way. ... In education we need knowledge of certain mysteries of life. In a certain sense, all teachers must be in possession of (anthroposophical) truths that they cannot directly pass on to the world" (*Practical Advice to Teachers*, Lecture 6).

"To be a real educator and teacher, you cannot avoid entering into the subtleties of the human being" (*Practical Advice to Teachers*, Lecture 12). From an anthroposophical point of view, we "should be aware that physical existence is a continuance of the spiritual, and that what we have to do in education is a continuation of what higher beings have done without our assistance. Our form of education can have the correct attitude only when we are aware that our work with young people is a continuation of what higher beings have done before birth. Before birth, the human being is still in the care of beings above the physical plane. Education can begin when the child is integrated into the cosmic order of the physical plane, and that is when the child begins to breathe physical air. The task of education, under-

stood in a spiritual sense, is to bring the soul-spirit (I-being, astral body and etheric body) into harmony with the temporal (physical) body. ... The task of the teacher is to harmonize these two parts to one another" (*The Foundations of Human Experience*, Lecture 1).

How does this knowledge affect the way we teach?

Through developing an anthroposophical understanding of the child's development we come to understand "the first real attribute of education: the human limbs and chest (will and feeling life) have the task of awakening the head (thinking)". (*The Foundations of Human Experience*, Lecture 11).

"It is necessary from the very beginning, from birth, to educate children through the will because unless we act upon them through the will, we cannot reach the spirit sleeping in their heads." (*The Foundations of Human Experience*, Lecture 11).

Why must this truth, this knowledge be carried as an inner picture by the teacher and why must it affect the way we teach?

Steiner tells us that if we carry an inner picture of these truths then "our methods of teaching will be different. We will begin to see the special tasks of our age and how we must teach so that future humanity can fulfill the developmental impulses prescribed by the universal cosmic order" (*Practical Advice to Teachers*, Lecture 1). "Modern teachers", Steiner says, "must understand that they are not simply teachers of the children entrusted to them. They must also have a social effect that will affect all of humanity so that things do not continually arise that would slowly make people more like animals" (*The Foundations of Human Experience*, Lecture 13).

Once again, Steiner is referring to our moral, social deed, which brings us to the last line of the teachers' motto.

Sharpen thy Feeling for Responsibility of Soul

Responsibility: (n) state of being responsible; responsible: (adj) having control and authority; reporting or accountable (to) (Collins Australian Dictionary, 2006).

As teachers we have a responsibility to our students. On the one hand we are accountable to them for what and how we teach, because everything we (teachers) do has an effect on the souls of the students in our class. On the other hand we must also understand what kind of teacher we need to be in order to have control or authority over the students.

In *The Foundations of Human Experience*, Steiner tells us that we "will not be good teachers if we focus only on what we do and not upon what we are" (*The Foundations of Human Experience*, Lecture 1). He goes further to say that "there can be a major difference between the way one teacher and another enters the classroom ... and it does not depend simply upon whether one teacher is cleverer than another in superficial pedagogical techniques. The main difference in effective teaching comes from the thoughts the teacher has during the entire time of his or her existence and brings into the classroom. A teacher concerned with developing humans affects the students quite differently from a teacher who never thinks about such things. ... When you begin to understand the cosmic meaning of the breathing process and its transformation through education, or the cosmic meaning of the rhythm between sleeping and waking, something within you fights against everything that is merely personality ... everything that forms

the basis of your personality is dampened. When you enter the classroom in this unpretentious state, a relationship is created between you and the students through inner powers" (*The Foundations of Human Experience*, Lecture 1).

These powers are strengthened by the inner work of the teacher in developing and creating imaginative pictures out of the truths we carry in our understanding of the child and child development from an anthroposophical point of view. In this way we can and "must create relationships with the students, even in the face of resistance, from what we make of ourselves. Our primary pedagogical task is that we must first make something of ourselves so that a living inner spiritual relationship exists between the teacher and the children" (*The Foundations of Human Experience*, Lecture 1).

Steiner tells us that "the task of education, understood in a spiritual sense, is to bring the soul-spirit into harmony with the temporal body" (*The Foundations of Human Experience*, Lecture 1) and that we must "use the subjects we teach to develop the soul and physical forces of the individual correctly" (*Practical Advice to Teachers*, Lecture 1).

"Teaching is always a social matter, and we must always consider the appropriate age for developing specific forces, so that their cultivation will enable individuals to assume their positions in life in the right way" (*Practical Advice to Teachers*, Lecture 1).

We will be able to do this if, as teachers, we "hold a comprehensive view of cosmic law. Education requires that the teacher's soul has a relationship to the highest ideals of humanity. In teaching we bring the child the natural world on one side, and on the other, the spiritual world. As human beings, we

have a relationship with the natural world on one side, and the spiritual world on the other, insofar as we are earthly creatures and exist physically between birth and death" (*The Foundations of Human Experience*, Lecture 3).

"The teacher must touch all three forces of the soul (of wish, intent and decision) to regulate and order them. We must work with just what occurs in the depths of human nature when we wish to work in education. Education must work with what lies deep in the soul" (*The Foundations of Human Experience*, Lecture 4).

Steiner gives a picture of the effects of teaching conclusions, judgements and concepts on the child's soul. He says teachers can "ruin the children's souls if you have them memorize finished conclusions; we form children's soul habits through the way you teach them to judge and; when we create concepts, the results of judgements, we act upon the sleeping soul right into the children's bodies" (*The Foundations of Human Experience*, Lecture 9). But, "we will always do the right thing for the children if we endeavour to always cherish a mood of soul that is fresh and healthy" (*Practical Advice to Teachers*, Lecture 14).

Steiner tells us that if we take our responsibilities seriously, then as educators we "must understand the times in which we live because we must also understand the children of those times" (*The Foundations of Human Experience*, Lecture 7) and "teachers must be the driving and stimulating force in the whole educational system" because "the Waldorf school depends on what we do within ourselves, and whether we really allow the things considered to become effective in our own souls" (*Practical Advice to Teachers*, Lecture 14).

In conclusion

Over the two week period of his lectures, Steiner gave many indications and anthroposophical insights regarding the human being, child development and the curriculum. At the time Steiner told the teachers that "these things should be said (and can now be read) many times, but he did not want to make those first teachers (nor the teachers of today) into teaching machines but into free independent teachers" (*Discussions with Teachers*, Discussion 15).

If we thus view the teachers' motto as a reminder of the inner work, striving and attitude of the teacher, as the fundamental basis for everything else the teacher must know about teaching in a Steiner/ Waldorf school, then these few words truly hold significance and meaning in our teaching and will not become an arbitrary mantra to be spoken at meetings of the College of Teachers.

References:

Steiner, R., *The Foundations of Human Experience*, Anthroposophic Press, U.S.A., 1996.

Steiner, R., *Practical Advice to Teachers*, Great Barrington, Anthroposophic Press, MA., 2000.

Steiner, R., *Discussions with Teachers*, Great Barrington, Anthroposophic Press, MA., 1997.

Niederhauser, H. R., von Kuegelgen, H., Leber, S. and Tautz, J., (comp.), *Towards the deepening of Waldorf education*, The Pedagogical Section of the School of Spiritual Science, Dornach, 2006.

'Farewell!' speech to graduants of the Centre for Creative Education, Cape Town, South Africa

Beulah Tertius-Reeler, lecturer and colleague

Dear friends, parents, colleagues and graduants,

It is an honour to be here today at your graduation celebration where you stand at the door to a new life as a teacher.

Through your years here at the *Centre for Creative Education*, you have gone through many life changing processes on your road to becoming a teacher. Now you are standing on the brink of your career and ready for your next journey, with so much 'up your sleeve' and your suitcase filled with deep philosophical notes, classroom resources, an array of artwork and pencilled notes and reminders to keep you prepared, resilient and flexible. As Day One approaches and you've developed the lesson plans and set out the crayons and made the name tags and painted the classroom and the children and their parents finally step into your classroom, the question: 'What is my real work here?' begins.

All good teachers grapple with this question and at times the answer is clear, but most times it becomes fuzzy and hard to grasp and hold onto. With all the daily tasks and responsibilities that teachers have to deal with, knowing your real work can become overwhelming and hard to reach. Teachers often grope at the day-to-day routines and curriculum guidelines to keep them on track and focussed, sometimes losing sight of what their real work is.

When I was asked to be the speaker at your

graduation, I was in the process of packing up our house for our move to Greyton, a small town, some two hours from Cape Town. In the sorting and sifting, I came across a long-lost, but not forgotten, letter (in the form of a poem) that I received from a nine-year old when I was teaching Class Three, many years ago. This letter made me think back on my life as a class teacher and I wondered again what my real work really was ...

That young, wise and insightful child, is here today, all grown up and graduating with her teacher's degree. With her permission, I would like to use her letter to highlight some key elements which will help us look at this work of the teacher.

She wrote:

*"Once upon my best year,
I met a teacher who was cool,
She had a dream to help me be
the very best of 'bestest' me ...
So, all year through I learned,
and teacher and mom's respect did earn!
We were new: she pulled us through
and gave us projects we could do ...
I worked hard, it felt like play
and I had fun nearly every day ...
My teacher had us planting things
and swimming and camping and playing on swings -
and next thing we knew
there were all kinds of things we knew how
to do -
For me what a year as I settled down
and now I'm no longer the new girl in town*

Class 3 was the best, Mrs Reeler my Star as she guided me gently and laughingly far – and as for my mom, she says I'm so wise for choosing Mrs. R as my school day's guide.

Mrs. R is a friend and so much more as she's opened for my family the Waldorf Door."

How beautiful is that!? Children see, know and feel more than we sometimes realise and give them credit for.

Today, I would like to suggest that as a teacher your real work is four-fold:

1. It is about the children in your care –

Meet the child soul to soul. This is the beginning. In this way you will receive the child in reverence. Sometimes it is hard to do this – especially when a child is challenging and seems to push all your buttons. But try to remind yourself of this every day. Work consciously on creating moments of reverence throughout your day. It will change the way that you teach and will allow you and the children to work together with a deeper sense of awe and respect.

Start with a dream, a vision for your class and for every child to be their 'bestest' best! The best of who they are and can be! When you believe in them, they believe in you – and then all work will be done out of love and a sense of mutual respect. Help them to see all that they could be and work with them work towards that vision.

Work hard towards helping them overcome any obstacles. They have a natural urge to develop and learn and so part of the real work of the teacher *is to remove any hindrances* that may get in the way of their wholesome development. Look out for these hindrances, as they come in all forms, and be

persistent in helping children to overcome them and succeed. Believe that they can and will find ways of pulling themselves through. Don't let any child slip through your fingers. Each child is a wonder and a miracle sent into your care. Your task will be to find the key to understanding and meeting each one. Make learning fun! Find the JOY! Many of them will not remember the content of the lessons, but they will remember how they felt during those lessons. It's not important to tick all the curriculum boxes – what is important is to make learning alive and joyful. You want to create life-long learners who enjoy the pursuit of knowledge, not rigid know-it-all's.

Be creative in your approach to everything – from Mathematics to Classroom Management. This will stretch your imagination and help your children to see that you are able to work 'out of the box'.

Educate the children in love but let them work hard. Khalil Gibran said that "work is love made visible." But work in such a way that the children don't feel that they are being pushed to know and do things. Entice them. When you work organically and with care, they will suddenly wake up to the realisation that they can read and spell, write stories, make clay houses and paint beautifully ... *and* argue a point clearly and with confidence.

Encourage each child to show gratitude and responsibility. These are the foundations of relationships, desperately needed in this modern time of individualism and self-gratification.

Be a guide – with humour, gentle coaxing and encouragement. Show them how things are done by doing it yourself. Be prepared. Be on time. Work hard. Say sorry. Redeem your-

self. Paint and sew and do Form Drawing in your own time. Be funny and make a fool of yourself – but don't be a fool and think it's an act. Children can see right through you.

Be a friend by building trust and relationships. In the end it is all about relationships. This means that you need to be reliable and trustworthy. You need to keep their confidences and be interested in them. You have to stand up to bullying to protect the children.

Make time to develop a relationship with each child. Create teacher-child conferences, make special efforts at camps for informal chats, make a special occasion of their birthdays, talk to them and listen. For this you need to be present – physically and emotionally. It is not enough to stand in the classroom and tick off your days on the calendar, you have to be there boots and all for all the days.

At the end of the day – look back and remember the child with curiosity and interest. You may discover many solutions to the puzzles of the day and find the next day fresh with new opportunity.

Open the door to their future – you can't go through – it's their door, but you can help them find the key – through lessons learnt from your own experience of life, your own questions, your own struggles and striving, your own search for truth ... and send them forth in freedom!

2. It is a family affair

Involve the family and draw them into your work. They are co-educators. They are your best allies and support and also your most critical challengers. They only want the best for their children and so they'll challenge you to be the best teacher. Take on the chal-

lenge. See it as an opportunity to grow, not as an attack on you.

Don't get defeated. Often it is only one parent out of a group of 28 who may find difficulties with you, so keep a perspective on this. Don't let one parent affect your relationship with other parents. Often feedback tells you more about the one giving feedback. Check this. But it may be that you *do have something to learn!*

Work with warmth and openness, but set clear boundaries, not to keep parents out, but to protect your own space and at times your sanity!

Remember that you can't do this on your own. You need others to back you up and support you. The parents want to support you – so create and offer opportunities for them to do so. If parents feel that they are being held at arm's length, they will pull away or force a way.

3. Keep the Waldorf principles alive

Work very actively and consciously with the Waldorf principles that you have learnt and developed. It doesn't matter whether you teach in a Waldorf or a state school – you are a Waldorf teacher.

You now understand the development of the child and how the curriculum can meet the needs and aspirations of the child. So, actively incorporate these principles into your lesson plans and teaching.

You understand the different aspects of the human being from the three-fold, four-levels, Temperaments, higher consciousness and lower senses. These are invaluable indications and tools for you as a teacher. They will enable you to 'see' and understand the child on so many levels and will provide you with a

range of lenses through which you can observe and develop strategies for teaching and learning.

Integrate these principles into your life so that your work may be imbued with imagination, courage and truth.

4. Work on yourself

Finally, but most importantly work on who you are. This is the hardest part! It asks for real commitment to yourself.

The best teacher is the teacher who is well. You cannot teach when you are not well – physically, emotionally and spiritually. So, the best gift that you can give to your class is to take care of yourself. This does not make you selfish – it means that you know your limits, you know your needs, you know your boundaries, you know your longings and you know when to have an early night.

Don't let teaching consume you. Nurture friends and interests. They will feed you and your teaching. Make time to study, to travel, to pray, ponder or meditate, to write poetry, to do artistic work, to go on hikes or walks on the beach, to visit friends, to host a party

or go on holiday. You are human, and humans need a strong inner and outer life. Try to keep this balance and it will bring you a greater sense of equanimity.

Love the time in which you live. Be contemporary. Learn about the world, stay current and fresh. You cannot grow stale and sour – but – be responsible about *how* you live in this time. The children need to be taught into the future and you need to be awake to what is being asked of you.

Make sure that you are worthy of imitation – watch your tone, your gestures and your manner. They say much more than words do.

Finally, be gentle on yourself. You will make mistakes and many days you may not get things right, but you are trying your best. So, seek help when you need it. Be honest about your struggles. Find a teaching buddy to bounce off ideas and share stories, make sure that you have a supportive mentor, ask for help, accept help and be gentle on yourself ... and in this way you will always know what your real work is.

Your lecturer and colleague

Aspects of Teacher Education

Florian Osswald

Translated by Karin Smith

In the last Journal of the Pedagogical Section, we spoke about the teacher education project and its aim to create a set of guidelines for Waldorf teacher education. These guidelines are based on feedback received from colleagues around the world – more feedback is asked for at the end of this article. The names of the members of the teacher education working group set up by the Pedagogical Section were given in the last Journal. We were joined in our second meeting in November 2018 by Vanessa Pohl (CH).

In this second meeting, we worked on the eight fields which had been identified as key through international feedback, in order to create initial outlines of each field, which we include in this article. These are areas in which teachers in any situation need to develop themselves. We believe they are common across settings from early childhood to universities, from full-time programmes to online or weekend courses.

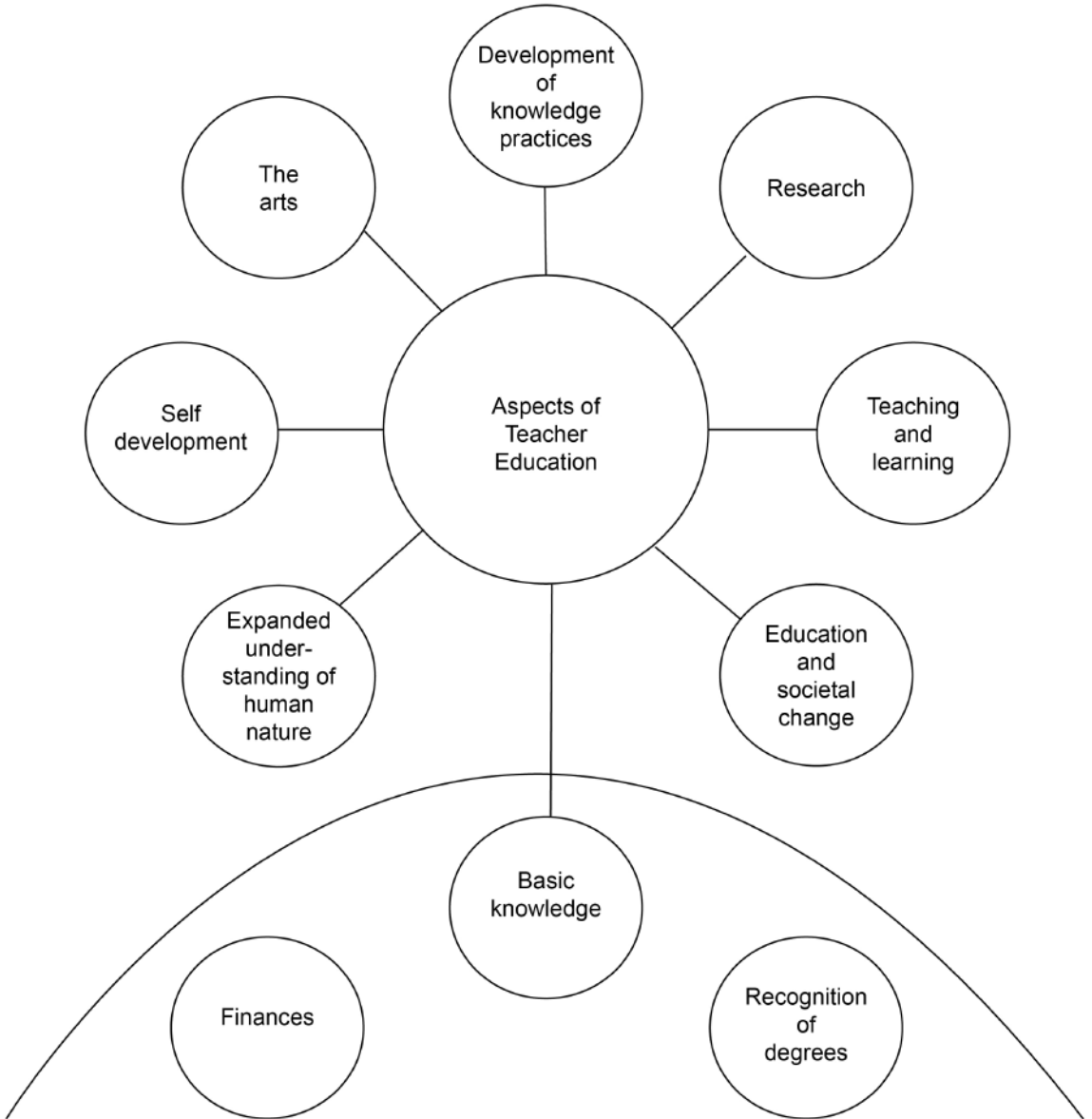
We have tried to condense the eight points into language which contains their essence. In doing so, we hope to create a vocabulary which all teacher education establishments can use, so we can communicate with each other better. How any of these areas are to be dealt with is intentionally not stated; what is to be covered is similarly left free. We

wanted to write something which any institution working with teacher education can adapt to its own context and situation.

In a way, the eight areas point towards a teacher ideal. All eight are processes taking place at many levels from initial to proficient to expert. The degree of success across all eight will not be uniform. However, they can be used to help identify areas of strength and areas which need support. We are putting these guidelines forward to refresh Steiner teacher education with the hope that teachers at all levels will engage further with the transformative process of the teaching journey. In the texts, we have not explicitly referred to Rudolf Steiner and anthroposophy. We take it as understood that the foundation of Waldorf education and Waldorf teacher education is the work of Rudolf Steiner as expressed through anthroposophy.

This diagram shows the eight fields of teacher development.

We have kept the texts in the individual fields short and condensed. Each is rich in ideas which need unpacking and exploring; this will be done at a later date, whether in this Journal or elsewhere. They appear here in no particular order.



Eight Fields of Learning

Development of knowledge practices

Students are introduced to and given the opportunity to consciously follow a sequential path of self-development, allowing them to experience and investigate their own thinking.

The arts

Practising the arts is, essentially, transformative; the arts form a path of constant inquiry towards refined sensibility and insight, of the self, the other and the world. Linking thinking, feeling and willing, the arts can act as a bridge between outer and inner experience, enabling students to express and understand themselves and the world in diverse ways. This can be done as creator, performer and/or engaged audience.

Self-development

Self-development is central to teacher preparation and teacher being. It contains a clear notion and recognition of agency and is a continuously transforming, holistic learning process. Self-development includes artistic practice, inner work, inquiry, the development of inner capacities, challenging, developing and strengthening identity, and individualising inherited values.

Research

Research is creative and systematic work to identify and relate phenomena in order to further and deepen understanding and knowledge. In Steiner teacher education, it can include teacher inquiry into practice (both inner and outer), often through action research and reflective practitioner models, based on what would further teaching and learning. In this context, research is situational, investigating and expanding the changing picture or understanding of the child, and is responsive to place and cultural

context. It can be done individually and in groups.

Basic knowledge

Teachers need sound general knowledge as well as an embodied understanding of their social and cultural contexts which allow them to be successful professionally. They need effective literacy and numeracy abilities and appropriate oral skills to facilitate successful learning.

Teaching and learning

Teaching and learning is primarily a dialogical process of experiencing, knowing and understanding the world, oneself and others. It accommodates itself to diverse peoples, locations and circumstances. It includes an understanding of a developmentally appropriate and responsive curriculum and involves periods of practical work in schools in which student teachers are supported in their role. Teaching and learning involve an on-going conversation with a mentor and recognises that the path towards being a teacher is an individual one.

Expanded understanding of human nature

A teacher needs an understanding of the human being that embraces both the tangible and the intangible, the bodied and the embodied. A phenomenological approach that seeks to apprehend the full spectrum of human experience enables the teacher to anticipate and respond to the learning needs of individual children. This affirmation of the emergent nature of what it means to be human is the foundation for a creative approach to education.

Education and societal change

Students are encouraged to critically examine forms of educating currently practised and investigate what might become appropriate in the future. They have the opportu-

nity to question the stated purposes of education and explore its potential to facilitate social change.

Students examine how to ensure that Waldorf education is inclusive, anti-oppressive and anti-discriminatory, and is embedded within society as a force for social good. Social capacities are developed to support teachers to work professionally and successfully with parents and colleagues.

What is contained in this list is relevant to everyone involved in teaching at any level and in any sector. We are all on the same path, from a beginning student to the most experienced teacher and teacher educator. We hope that what is contained here will generate discussion where teachers are educated, in schools and in early childhood settings. We hope that this list can be used to focus on key elements of being

a Steiner teacher and become a framework to intensify and renew collegial work.

From the beginning of this process, we wanted to engage with teacher educators and others worldwide to hear their opinions and questions so their viewpoints can be incorporated. We would like the process to be one of dialogue and welcome feedback.

The working group will meet twice in 2019 to finalise the guidelines and publish them. We are looking for centres to trial these proposals and report back on their experiences with them in 2020. We are aware that there is an additional question to be answered. If these guidelines are for teacher development, are indications needed to help structure the development of those who would instruct teachers? If so, what might they be? Who teaches the teachers?

Agenda

2019

January 18/19

Weiterbildungstage für pädagogisch Tätige
in der Schweiz
(translation into French and Italian)

June 14 – 16

Trinitatstagung
(Religion Teachers' Conference)

June 16 – 20

Ausbildungsseminar Religion

July 6 – 14

Conference about The First Teachers' Course
(with English translation)

WALDORF 100 CENTENARY CONFERENCE
'THE FIRST TEACHERS COURSE'
WALDORF 100 JUBILÄUMSKONFERENZ
'ERSTER LEHRERKURS'



CENTENARY CONFERENCE JULY 6-14, 2019 AT THE GOETHEANUM, CH-DORNACH
Jubiläumskonferenz 6. - 14. Juli 2019 am Goetheanum, CH-Dornach

ENGLISH/ GERMAN Deutsch/Englisch

We invite you to experience the First Waldorf Teachers Course of 1919 in all its grandeur at this unique celebratory conference. Our work will be based on the transcripts of the lectures which were later published in three volumes as Foundations of Human Experience – Practical Advice to Teachers – Discussions with Teachers, but we will study them in chronological order. The conference aims to explore the teaching methods, which were developed new every day out of a deeper understanding of human nature, in relation to the experience gained over the last hundred years. What deepening aspects do we discover and how can we unite them with today's scientific findings for a nurturing education now and in the future? These are the questions we would like to explore in study groups and plenary sessions. The world needs strong and resilient young people and we, as a school movement, would like to play a part in achieving this.

Wir laden Sie herzlich ein, den Vorbereitungskurs für die ersten Lehrkräfte der Waldorfschule in Stuttgart in seiner ganzen Grösse bei dieser Jubiläumstagung mitzuerleben! Die Grundlage dafür bilden die Mitschriften der Vorträge "Allgemeine Menschenkunde", "Methodisch-Didaktisches" und "Seminarbesprechungen", die wir uns in chronologischer Reihenfolge erarbeiten. Ziel dieser Tagung ist es, die methodisch-didaktischen Ansätze, die sich damals mithilfe der "Menschenkunde" jeden Tag entwickelt haben, in die Gegenwart zu holen und in Bezug zu unserer 100jährigen Erfahrung zu setzen. Welche vertiefenden Aspekte zeigen sich und wie können wir diese mit heutigen wissenschaftlichen Erkenntnissen zusammenbringen für die Schule heute und in Zukunft? Diese Fragen wollen wir in Arbeitsgruppen wie im anschließenden Plenum bearbeiten. Es braucht lebensstüchtige junge Menschen in der Welt. Wir möchten als Schulbewegung dazu beitragen!

ONLINE REGISTRATION Online Anmeldung www.goetheanum-paedagogik.ch

WALDORF
100



PÄDAGOGISCHE SEKTION
AM GOETHEANUM

Goetheanum